



"The Living Last Supper" brings Passover feast to Clarksdale

Outstanding community response to "The Living Last Supper" at Clarksdale Church last year prompted church leadership to schedule two presentations in 1990. Thursday, April 12, and again on Sunday, April 15, the church's worship center was filled nearly to capacity for the second an-

nual presentation of this re-enactment of Leonardo de Vinci's painting, "The Last Supper."

Several church members combined resources to pay for a full-page ad as well as smaller ads in the local paper. The program was telecast in a taped-delay on the local cable television

system, drawing still more community response.

Make-up was applied to each character, and costumes were made by women of the church to match the style and colors of the respective characters in the painting. Authentic Passover foods and dishes were pro-

vided by a local Jewish businessman who has expressed a keen interest in the event each year. Men whose characters have beards in the painting grew their own beards in preparation, providing extra publicity for the event.

Church members and guests were

treated to a reception after both presentations. Original scripts for each disciple were written by Ernest K. Emurian, with additional scripting done by the church staff. General director was Hugh Plunkett, minister of music and adults. S. M. Henriques, Jr., is pastor.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Thursday, April 26, 1990



"The earth is the Lord's . . ."

Thousands of churches on April 29 will observe Soil and Water Stewardship Week. While this is of importance to all churches, it will be of particular importance to the 22,000 rural,

village, and small town congregations in the Southern Baptist Convention. The observance is promoted by the Home Mission Board, SBC. (Home Mission Photo)

We humans God placed on the planet Earth
Were asked to be stewards of God.
Some have used and abused this blue
planet Earth
Wherever their feet have trod.

Lush fields of grain, fine groves of fruit,
Have nurtured the human race.
We need to carefully treat the soil

Or we will make it a desert place.

We need to support the weak,
Not fight and kill for a plot.
This blue planet Earth has room for
us all

If we keep it a garden spot.
—Louise Geer
First Church, Laurel

Tentmakers camp in hard places

LOUISVILLE, Ky. (BP) — After nearly a year, the Southern Baptist Foreign Mission Board's tentmaker program has no intention of camping on the most comfortable soil it can find. Instead, it's pitching itself on much harder ground in countries often closed to traditional missionaries.

We're leap-frogging to the front in terms of letting the world know the gospel," David Garrison, director of the FMB non-residential missionary program, said in an address at Southern Baptist Theological Seminary.

The address was part of the Louisville, Ky., school's Global Mission Week.

The tentmaker program, Garrison explained, builds on the New Testament examples of Paul, Aquila, Priscilla and others. It utilizes Christians who gain secular employment in a foreign country and who have the professed intention of winning disciples to Christ. Where possible, tentmakers attempt to establish and strengthen churches.

Designed for, but not limited to, countries that are closed to full-time missionaries, the program asks participants to sign a covenant indicating their intent to be involved in global evangelization.

Participants have no contract, since the only compensation a tentmaker receives from the FMB is counsel from a full-time missionary in the overseas now, with at least 150 strong prospects, Garrison said.

Prospects must make connections

both with an employer in a foreign country and the full-time missionaries who request them to come to the field.

Tom Prevost, FMB International Service Corps director, said the tentmaker program came out of an assessment of Southern Baptists' progress toward meeting the goals of Bold Mission Thurst.

The tentmaker can make "strategic inroads to places missionaries will never see," Prevost said, noting that the 117 countries in which Southern Baptists have missionaries represent less than half the world's nations.

"Some 1.3 billion people have never heard (the gospel) for the first time . . . and that's unconscionable in our day and age," Prevost said.

Especially in closed countries, "being a tentmaker may take twice the effort of being a bivocational minister in the United States," Garrison said.

Unlike U.S. bivocational ministers, many overseas tentmakers must contend with governmental regulations that are averse to religion, he said.

Prevost described tentmaking as "incarnational witnessing." Tentmakers may have limited freedom to share Christ in the workplace, but they often can find a hospitable environment in homes, he said.

The FMB recommends that a tentmaker have strong witnessing skills, including MasterLife or similar training, and should be adept at home Bible study leadership. The board hopes to have 600 tentmakers relating to unreached people groups alone by the year 2000, Prevost said.

Editorials . . . by Don McGregor

The best way

Is it the 12th verse of the same song, or is it a new song when leadership personnel of the Southern Baptist "conservative" wing state that the circle of leadership has been drawn too tightly and needs to become more inclusive?

Each of the presidents over the past 11 years has said the same thing. It's being said again now. Millions of Southern Baptists are hoping and dreaming of the time when inclusiveness can become the norm again, but is that what is really being projected? It sounds as if it is the same song all over again by saying, "All of you come on over here and join us, because we are the ones who are right. But you'll have to be right like we are to join us."

They are right. No one has ever disputed that. What is being disputed is their saying that they have the right to choose those who are right, thereby making the decision as to what is right.

Both sides hold essentially to the same positions. The "conservatives" are saying that they believe in a perfect Bible and a perfect God. They point out that modern translations are not perfect, but that the original autographs were. The "moderates" are saying they believe in a perfect God and in his perfect revelation to

man. But they can't claim there is a perfect Bible because of scribal errors through the years.

Those two statements come out to be the same.

In fact, many "moderates" would enunciate their theological beliefs exactly as do the "conservatives."

Yet the two sides can't get together, and the reason that they can't lies in inclusiveness concepts and not in theology.

A new coalition based on a perfect Bible is nothing new. We had that 15 years ago. It began, in fact, in 1845. It fell apart in 1979.

If there is to be a new inclusiveness, why is there an effort to make the Christian Life Commission the Southern Baptist voice in Washington when the Baptist Joint Committee has been doing an outstanding job of that for 53 years? Why did the trustees of Southwestern Seminary decide by vote that all of its trustees are pro-life when that has nothing to do with running a seminary?

The last issue is making a political football out of something which, more than likely, all of the trustees support.

If there is to be a new inclusiveness, why did those who decided it was to be so choose the candidate to support from the side that has admitted to a

lack of inclusiveness? Why not support the other candidate who has declared for inclusiveness all along or come up with a new candidate altogether?

Make no mistake. This paper is for inclusiveness. It has spoken out in no uncertain terms for inclusiveness for 11 years. We would be overjoyed to see a manifestation of inclusiveness.

What is being heard from those who are seeking to form a new coalition, however, seems to be the same thing that we have been hearing all along.

We wouldn't want to go back to pre-1979 days. We couldn't undo what has been done anyway. But the revolution is over. Let's give the convention back to the people.

That would be inclusiveness.

The leaders of the "conservative" movement, the five presidents of the convention since 1979, feel that what they are doing is what is best for the convention. There is no question about that.

What would be best, however, would be for the people, all 45,000 of them, or however many might be at a given convention, to take over the reins of the convention and run it without influence from any group of any sort.

That would be the best way of being true to the 14.7 million who don't go to conventions.

The Lord's earth

This past Sunday was Earth Day all over the world, and it was not specifically a religious observance. The Scripture tells us, however, that the earth is the Lord's. And it tells us to take care of it.

Humanity in general has not been doing a good job of taking care of the earth. Of course, two-thirds of the inhabitants of the earth are not acquainted with the Lord, but that is the fault of the one-third who are.

Also, it would appear that those who know the Lord would be the ones to take the lead in taking care of the Lord's earth. The task should not be too difficult. Many of those who do not claim a relationship with the Lord do recognize the danger of not taking care of the earth, and they will no doubt be willing to help out in that regard.

Perhaps one of our biggest problems is that many who claim such a relationship are very lax in their efforts to take care of the earth. Surely all the trash along the roadways and all of the pollution in our skies and waterways are not the workings of non-Christians only.

Earth Day has called attention to our needs, but this is not something we can let someone else take care of. We all must be involved in taking care of the Lord's earth.

It is an overwhelming task. We have let ourselves get into an awful fix by the way we have treated the earth. One has only to drive into or fly into Los Angeles to see to what an extent we can go in not dealing with problems. Air pollution there is so thick

one hardly see the buildings. But Los Angeles is not the only city. A brown haze hangs over Dallas and many other cities where cars are as thick as people.

And in many cases waterways are as polluted as the atmosphere.

Perhaps our greatest damage to the earth is in deforestation. Giant machines now rip trees out without consideration as to whether or not some should be left. All are destroyed to get to the ones needed. Trees provide the oxygen we breathe. What are we going to do without them? That seems to be of little concern as areas of deforestation are left looking as if a nuclear war has taken place.

Trees are taken to make paper, and paper is used and thrown away in ever increasing amounts. The computer age has called for mountains of paper, all to be destroyed; for it is easier to get a new report than to file the old one.

We could start by recycling all of that paper and by not using any products that cannot be recycled. That would save a lot of trees and take care of concerns to some extent as to what to do with used plastic bottles and styrofoam cups.

We've got to start somewhere. A journey of a thousand miles begins with a single step.

Right now is not too soon.

Baptist Beliefs . . . Two destinies

By Herschel H. Hobbs

"Then . . . Mary . . . then . . . Judas Iscariot." — John 12:5-6

Apparently Mary of Bethany and Judas Iscariot were the first two to realize fully that Jesus was going to die. And each asked a question.

Mary said she was a woman in a man's world. She could not prevent Jesus' death. But what could she do for Jesus? She could show him that she loved him. So she anointed him for burial (John 12:7).

Judas said he had tried to get Jesus to set up his kingdom, but to no avail.

When Jesus did not do so on Palm Sunday, to Judas it was the last straw. He had left everything to follow Jesus, hoping for an important place in his kingdom. He concluded that Jesus was not the Messiah, just a rabbi mouthing pretty phrases.

Now Jesus was going to die. But Judas figured to get what he could out of the debacle. So he, too, asked a question. What can Jesus do for me? And he betrayed him for 30 pieces of silver (John 12:4). Mary anointed

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'Do not be conformed to this world'

(Romans 12:2, RSV)



Observe Alcohol and Drug Abuse Prevention Sunday
April 29, 1990

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

Guest opinion . . .

"Do not be conformed . . ."

By Robert Parham

(Romans 12:2, RSV)

The little leaves of a slender plant grown in the mountains of South America have phenomenal power. They can stimulate a sense of confidence, generate untold riches, start war, and demand ultimate devotion.

Coca is the plant. Cocaine is the drug extracted from the plant.

For centuries, the inhabitants of the Andes Mountains chewed the coca leaves as a tonic. The Spanish conquistadors began making fortunes from the leaves in the Sixteenth Century. Late in the Nineteenth Century, Americans sipped a few drops of cocaine in the popular soft drink Coca-Cola. By 1914, the United States outlawed cocaine, except for medical use.

Today, an estimated six million Americans smoke, sniff, or inject cocaine. They derive a sense of confidence which temporarily counters the pressure, unhappiness, and meaninglessness of modern society. Some are willing to spend their entire paycheck on cocaine; others are willing to risk their lives for it.

America's addiction to cocaine has made some people at home and abroad fabulously wealthy. In the impoverished nation of Bolivia, coca revenues produce about \$600 million annually. Other Southern American nations use cocaine as a chief source of foreign exchange.

Accompanying wealth is intense violence. Cocaine cartels in Columbia have assassinated over 30 judges and an attorney general. Drug wars have

made some American neighborhoods look like Beirut. The United States government has even named a drug czar and declared a drug war.

Beyond the wealth and violence is another aspect of cocaine. It demands ultimate devotion from its users. It has become a rival god, calling its users to conform to the most base values and behavior of the present age.

Paul beckoned Christians in another direction. "Do not conform to this world," he urged, "but be transformed." Paul knew the dangers associated with conformity to the world's standards. He recognized that all sorts of things could become rival gods, competing with the real God. He wanted believers to have renewed minds to pursue the will of God.

With changed hearts and minds, we Southern Baptists need to change our society. We need to support efforts to interdict cocaine, to rehabilitate drug users and pushers, and to educate children about the dangers of illegal drugs. The alternative may be fatal.

Observe Alcohol and Drug Abuse Prevention Sunday, April 29. Think about the relationship between cocaine and conformity. Consider ways you can help others and our society to be transformed to pursue the will of God.

Robert Parham is an associate director of the Christian Life Commission of the Southern Baptist Convention.

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Committee invites President Bush to speak at SBC

By Greg Warner

JACKSONVILLE, Fla. (BP) — President George Bush has been invited to speak at the Southern Baptist Convention in New Orleans June 12-14.

Although the White House has not yet responded to the invitation, the offer likely will be accepted since Bush reportedly initiated the idea.

Dwight "Ike" Reighard, chairman of the SBC Committee on Order of Business, which plans the program for the annual convention, confirmed that his committee issued the invitation after a Bush aide notified the committee of the president's desire to

speak to Southern Baptists.

"To tell you the truth, we're not assured of anything at this stage," Reighard, pastor of New Hope Church in Fayetteville, Ga., told the Florida Baptist Witness April 12. "We've not received back confirmation... (but) they have expressed an interest in being there."

"We need to know something within the next two weeks," Reighard added.

The White House does not comment on such invitations until they are accepted, but a spokesman for the president told the Witness April 11 that any plans for the June convention would

have to be put in motion "within a couple of weeks."

Reighard said word of the President's desire to speak to Southern Baptists came from Doug Wead, the President's liaison for religious affairs. Both Reighard and SBC President Jerry Vines "were made aware there was a possibility," the Georgia pastor said.

Vines, pastor of First Church of Jacksonville, Fla. is a member of the Committee on Order of Business by virtue of his office. The seven-member committee voted unanimously to issue the invitation,

Reighard explained. Wead could not be reached for comment.

Bush probably would speak Thursday afternoon, during the closing session of the three-day meeting. The committee, which knew of the Bush possibility while drafting the program, scheduled no major speakers during that session. "It would be much better if it works out for Thursday," Reighard said.

The Bush appearance, Reighard said, "would keep a lot of messengers there" on Thursday, which traditionally has the lowest attendance of the

three-day convention.

The last U.S. President to speak at the Southern Baptist Convention was Gerald Ford, who addressed messengers in Norfolk, Va. in 1976.

The last time the SBC met in New Orleans, in 1982, then-Vice President Bush addressed the Southern Baptist Pastors' Conference, where he endorsed the Religious Right for "the constructive contributions it can make to strengthen the United States as one nation under God."

Warner writes for the Florida Baptist Witness.

The Second Front Page

The Baptist Record

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Wm. Carey inaugurates Edwards as president

James W. Edwards, president of William Carey College, was inaugurated Friday in one of several events which were parts of the inauguration observation that involved six days of last week.

The actual inauguration took place on Friday morning on the Hattiesburg campus and featured addresses by Gordon Kingsley, president of William Jewell College in Liberty, Mo., and Edwards as well as challenges and greetings from several areas.

The greetings came from the President of the United States, delivered by John Childers, deputy assistant secretary for higher education; from the State of Mississippi, delivered by Lt. Gov. Brad Dye; from the City of Hattiesburg, delivered by Mayor J. Ed Morgan; and from the University of Southern Mississippi, delivered by President Aubrey K. Lucas.

The challenges came from the Southern Baptist Convention, delivered by Charles Vanderslice, vice-president of the Annuity Board;

from the Mississippi Baptist Convention, delivered by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board; and from the William Carey College. Those delivering the college's challenges were C. Glen Matthews, president of the Student Government Association, representing the student body; Obra L. Quave, president of the Faculty Senate, representing the faculty; and John J. McGraw, president of the Alumni Association, representing the alumni.

The investiture was handled by Andy Carpenter of Biloxi, chairman of the Board of Trustees, assisted by Elise M. Curtis, a member of the board, and Rose G. West, professor of chemistry.

Bennie R. Crockett Jr., associate dean of academic programs, was in charge of the program.

Kingsley began his remarks by saying of the ocean's waves: "They begin, and cease, and then, begin again."

"A college has its seasons, and this

is a new beginning for William Carey," in the inauguration of the seventh president, he said.

"We change," he said, "but the twin traditions of love of God and love of learning continue on."

He pointed out that Carey has had changes as it changed from a woman's college to a coeducational institution. "And it has had troubling times that should not be glossed over," he said. "But it is beginning again. It is about to begin again in a new decade and soon a new millennium." He pointed out that the new millennium will be only the third of "anno Domini."

"Today is celebration time," he said. "Tomorrow we pull the load as we begin again."

Edwards expressed thanks for the greetings and challenges and said that he looks forward to beginning again. He said that he was there for the purpose — to help to make William Carey "what God intends for

(Continued on page 4)

"Sons and Daughters" of SBC call for end to strife

By Lynn P. Clayton

ALEXANDRIA, La. (BP) — Students from the six Southern Baptist Convention seminaries have formed an organization named Sons and Daughters of the Southern Baptist Convention.

Their objective is to "unite and call for an end to denominational strife and for freedom to minister unhindered, as called by God, in order to fulfill the stated purpose of the SBC's Constitution, Article II," leaders said.

David Burroughs, national coordinator of the group, based in Louisville, Ky., said the SDSBC steering committee hopes to have hundreds of undergraduate and graduate students enlisted in the effort before the SBC annual meeting in New Orleans June 12-14.

"We include people from both sides of the current SBC controversy who feel the time has come for us to be reunited under the purpose of the Bold Mission Thrust global evangelism/missions campaign," said Burroughs,

a student at Southern Seminary in Louisville, Ky.

Letters containing petitions and guidelines for the group's prayer effort have been sent to 1,100 Baptist Student Union directors on campuses across the country, he reported. The directors are asked to distribute the material to students.

The organization is not sponsored by any other group and is not part of the Baptist Student Union organization, Burroughs stressed.

"We did not talk to anyone at the (SBC) Sunday School Board about our plans," he said. However, the idea for the group grew out of the Mission 90 meeting last December sponsored by the board and other SBC agencies, he added.

Financial support "comes from individual donations from people who support what we are doing," he reported.

The group is non-partisan in rela-

(Continued on page 4)

Five Baptists to teach in Vietnam project

HONG KONG (BP) — Five Southern Baptists have been selected to teach in Vietnam this summer under the sponsorship of Cooperative Services International, Southern Baptists' aid organization.

The five will teach English to university students, focusing on oral and conversational skills. During the six-week program they also will teach English to university staff members, help upgrade English teaching methods, and assist in curriculum design.

Vi Marie Taylor of Austin, Texas, a retired CSI worker who taught in China, will teach in the English Language Center at Thu Duc University of Agriculture and Forestry in Ho Chi Minh City (Saigon). She also will work with the government's ministry of education to start a new English Language Center in Hanoi patterned after the one at Thu Duc. She will help design the curriculum and teaching materials.

"The ministry of education has also asked us to help provide teachers for this new language center," said Jack Shelby, CSI's Hong Kong-based administrator. "These teachers will be involved in ongoing instruction, so this will be a long-range project."

Glen and Rose Davis of Frankfort, Ky., will teach English at the Agriculture University No. 1 in Hanoi and work with the ministry of education in curriculum development. The Davises have taught in China for the past two years. Previously he was program manager for the Kentucky state education department, and she was a professor at the University of Kentucky in Lexington.

Frances Petersen and Hazel Garner, both faculty members at Mobile (Ala.) College, will teach English at the University of Agriculture No. 3 in Bac Thai province, northern Vietnam. Both taught at that school last summer in CSI's first English-language teaching project in Vietnam.

"Two snags in sending teachers on an ongoing basis are the availability of Southern Baptist teachers and the availability of visas," added Shelby. "It's still difficult to get visas for Americans since the United States doesn't have diplomatic relations with Vietnam. Tourist visas are no problem; but visas for American teachers or other professionals, even for short-term projects, are difficult to obtain."

Carey names Braidfoot dean, VP

Larry Braidfoot, general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission since 1981, has been named academic vice-president, dean of the college, and professor of religion and political science at William Carey College, according to an announcement by Jim Edwards, president.

Braidfoot will assume his new position in May. He was elected unanimously by the Carey trustees following his recommendation by the faculty search committee.

The new dean holds a doctor of philosophy degree in religion from

Baylor University and a bachelor of law degree from the University of Texas School of Law. He also has a bachelor of science degree from Texas A&M University.

Before he assumed his Christian Life Commission post, Braidfoot was a professor at Dallas Baptist College in the field of religion, philosophy, and political science for nine years. He was also president of the Faculty Council. His work at the Christian Life Commission has been concentrated in the areas of Christian citizenship, gambling, and pornography; and he has written books speaking to all three areas. Included are The Bible

and America, Gambling: a Deadly Sin, and The Bible Speaks to Today's Moral Issues.

Edwards said, "Larry Braidfoot is a man who personifies the essence of our new academic emphases at William Carey College on learning, faith, and service. His commitments to high academic standards, excellence in education, and support for student needs are well known from his teaching experiences in Texas."

Mrs. Braidfoot is the former Frederica Storm. The couple has a son and a daughter.

"Sons and Daughters" call for end to strife

(Continued from page 3)
tion to the 11-year-old SBC theological/political controversy, Burroughs said, adding, "I won't say we're not political because we do see some changes we want made."

One desired change is "to depoliticize the presidency" of the convention, he noted. "I don't see the SBC as a democracy where the winner takes all. There needs to be representation of all groups. That includes sex, minorities, whatever."

Steering committee members from the SBC theological seminaries are Ross O'Brien of Southwestern, Tyan-na Day of Southeastern, Lisa Welch of New Orleans, Robert Ernsting of Midwestern, and Greg Hugurley of Golden Gate. At least two SDSBC leaders are children of SBC leaders. Burroughs' mother, Esther, is an evangelism consultant for the Home Mission Board. O'Brien's mother, Dellanna, is executive director of the Woman's Missionary Union; and his father, Bill, is a staff member with the Foreign Mission Board.

The group is enlisting state coordinators to work with the steering committee, Burroughs said.

"We have adopted several goals," he noted. "We are asking students to sign petitions in support of this movement; and we will present these petitions to our convention president, Jerry Vines, in New Orleans."

"We are calling each student to choose a denominational leader from the national convention to pray for every day and to write that person at least once a month."

"We also are urging students to make their way to New Orleans for

the convention, where we will hold a 'homecoming rally,' asking Southern Baptists to secure the future home for all Southern Baptists. We are not asking necessarily that they go as messengers; but if they do go as messengers, we are asking that they vote their convictions."

Burroughs and O'Brien began talking about involving students in trying to end the convention controversy shortly after an address by Home Mission Board consultant Nathan Porter at Mission '90, Burroughs said. The pair enlisted a student from each of the other seminaries and held an organizational meeting Feb. 24.

"We realize that in 10 years we will begin leading the world's largest mission-minded Protestant denomination," Burroughs said. "The fight of the past 11 years is not our fight. We want to be known for cooperation in the task of world evangelization, which has been our great heritage."

The group conducted its first state presentation during the Louisiana BSU Spring Assembly, where Burroughs spoke to about 65 of 316 student participants. He noted several examples of how he believes freedom has been restricted within the SBC during the past 11 years. Included were restrictions against appointing divorced people as missionaries, a proposal to cut most of the SBC's funding of the Baptist Joint Committee on Public Affairs, biblical inspiration, and women in ministry.

During his presentation, several students asked him if the views he expressed, which they said favor SBC

"moderates," represented the SDSBC. After the meeting, Louisiana Baptist Student Work Director Gene Hendrix said he regretted that Burroughs' presentation involved partisan statements.

"I have shared with groups across the state that BSU is a student-led organization in which we allow students to assume leadership roles as part of their growth process," Hendrix said. "We allow them the opportunity to both succeed and fail. If they fail, we help them evaluate, pick themselves up, and head back on course."

"There have been many times when I have listened to students struggle to say what their hearts felt only to have their mouths fumble the words and talk about the matters that have little to do with the subject. When that happens, student workers know to follow up with corrective guidance and encouraging support."

Contacted in Louisville, Burroughs said: "I apologize for causing trouble. It wasn't my intention. The objectives of our organization are the kinds of things that can be presented in a BSU or church setting. They are not incredibly political. I overstepped my boundaries in this my first-ever public conference representing SDSBC."

Other members of the national steering committee hold opposite views from those he expressed in the Louisiana meeting, Burroughs said; and another steering committee member confirmed that assertion.

Clayton is editor of the Baptist Message, Louisiana Baptists' weekly newsjournal.

Senior Adult Corner

Five counties to sponsor senior adult revival

Five counties are sponsoring a senior adult revival, April 30-May 2, in the Activities Center at First Church, Columbia. Services will be held, 10:30-12 a.m. A covered dish luncheon will follow the service Wednesday with a presentation by the Senior Adult Choir of Van Winkle Church, Jackson.

Horace Kerr, retired director of

Senior Adult Ministry with the Sunday School Board, will preach. Dallas Rayborn, minister of music, Hurricane Creek Church, Hattiesburg, will lead the singing. Vada Fillingame of Columbia will be the pianist.

Tom Myers, area senior adult coordinator, and Wayne Ward, senior adult director for Marion Association, are leading this revival effort.

Carey inaugurates Edwards

(Continued from page 3)

it to be." He noted that Carey will be "committed to excellence in education in a caring community." He detailed several new strategies that he plans to put in place for William Carey and recalled the statement of Mississippiian Owen Cooper: "The future is before us."

He said that Carey will fashion plans for the future then boldly move to make them happen.

The inauguration proceedings got under way on Monday of last week with a lecture by Daniel Holcomb, "The Travail of Religious Freedom," on the William Carey campus. Also on the campus was a lecture at noon by Arthur Walker — "Learning and Faith: The Basis of Mission Service." On Monday evening Lloyd Elder, president of the Sunday School Board, spoke at a dinner meeting at First Church, Biloxi. His subject was "Christian Colleges and Spiritual Awakening."

On Tuesday there were two events on the Hattiesburg campus. A 9 a.m. lecture by Holcomb was titled "Advocates of Freedom." At 11 a.m. there were an Honors Day program and a

picnic. At 6 p.m. there were a nursing awards ceremony, a reception, and a lecture at the college's nursing facility in New Orleans. The lecture, "Role Models of Christian Service," was by Sandy Whitcomb.

Back in Hattiesburg, Holcomb spoke again on Wednesday morning on "Religious Freedom: A Baptist Rationale." At noon there were a luncheon and a lecture by Joseph McDonald Ernest III titled "Science, Health, and Christianity." On Thursday evening there were a small business leadership award dinner and a lecture. The speaker was Harmon M. Born, whose topic was "Christian Values and the American Work Ethic."

Following the inauguration ceremony on Friday morning, there was a reception on the lawn of the president's home. Later in the afternoon there was a dedication of a wall of honor, followed by a reception in the president's home. Friday ended with an inaugural concert.

The week was concluded with a double header baseball game on Saturday afternoon and an all sports banquet on Saturday evening.

Oklahomans set St. Croix base

MEMPHIS, Tenn. (BP) — Seven Oklahoma Baptists will establish the base of operation for Southern Baptist disaster relief efforts on St. Croix in the Virgin Islands, said Jim Furgerson, Southern Baptist Brotherhood Commission disaster relief director.

M.B. Howard, St. Croix on-site coordinator, will lead the group in building a portable shower, living quarters, and kitchen between March 30 and April 15. Howard, of Covington, Tenn., is the National Fellowship of Baptist Men's construction coordinator and a Tennessee Baptist Convention executive board member.

"Most of this Tulsa-based crew has been all over the world, and they are acquainted with hardship," said Laddie Adams, Oklahoma Baptist Brotherhood director. "They are glad to be the first crew to go and establish the base of operation."

In addition, the Oklahomans will model the time required to roof one home.

About 300 volunteers are needed to reroof 100 homes and rebuild two Baptist churches destroyed by Hurricane Hugo last September. Work teams are scheduled for one week each between April 16 and May 30, said Furgerson.

More than 100 workers already are committed to the project.

"Through the Brotherhood Commission, each volunteer will be charged \$450 for air fare and food," said Furgerson.

The St. Croix project will operate similar to a joint Brotherhood Commission and Southern Baptist Foreign Mission Board project following Hurricane Gilbert in 1989, said commission President James H. Smith.

Golden Gate Seminary trustees postpone meeting

MILL VALLEY, Calif. (BP) — Trustees of Golden Gate Seminary have voted to postpone their annual meeting, set for April 23-25, until Oct. 8-10.

Citing financial pressures, aggravated by a delay in the planned sale of a portion of seminary property and a limited agenda of essential business, President William O. Crews recommended the scheduled meeting be postponed. By mail ballot, the board of trustees accepted the recommendation.

"We regret the necessity of postponing the meeting," commented Herman Wooten, board of trustees chair-

man from Elk Grove, Calif. "However, the \$25,000 savings in expenses will be extremely helpful with the seminary's current cash flow needs," he said.

Trustees will meet briefly June 13 during the Southern Baptist Convention in New Orleans to hear reports from the president and transact limited business.

"I am grateful for the support of our board in this matter," Crews said. "We believe current plans of budget reductions and growth in endowment through the sale of the property subdivision will result in a more stable financial base for our ministry here at Golden Gate," he added.

Midwestern OKs new prof

KANSAS CITY, Mo. (BP) — Trustees at Midwestern Seminary in Kansas City, Mo. approved a new religious education faculty member and elected new officers during their annual board meeting, April 9-10.

James F. Hines, associate professor of religion at Wayland University, Plainview, Texas, unanimously was elected as associate professor of religious education and church administration. He will assume his new teaching position July 1.

Hines will fill the vacancy created by the resignation of Bob I. Johnson, who is leaving Midwestern's religious education faculty in June to become dean of the Boyce Bible School at Southern Seminary, Louisville, Ky. He will assume Johnson's previous

responsibilities as the Baptist Sunday School Board liaison professor at Midwestern Seminary.

Trustees elected Richard Adams, pastor of First Church, Festus-Crystal City, Mo., chairman of the board. He succeeds J. Truett Gannon, pastor of Smoke Rise Church, Stone Mountain, Ga., who completed three terms as chairman.

Also elected were first vice chairman Doyle Smith, pastor of First Southern Church, Great Bend, Kan., and second vice chairman James W. Jones, evangelism and brotherhood director for the Baptist State Convention of Michigan. Lowell E. Socolofsky, a layman from Bellevue, Neb., was elected to a second term as secretary-treasurer.

Budget ahead of pace needed to reach goal

NASHVILLE (BP) — The Southern Baptist Convention's unified budget remains ahead of the pace needed to reach its 1989-90 goal.

Halfway through its October-September fiscal year, the Cooperative Program has received \$70,872,526, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee.

If the second half of the budget year keeps pace with the first, the Cooperative Program would take in enough money to:

— Meet its \$134,787,543 basic operating goal.

— Fully fund a \$2.5 million "priority item" designed to pay off the debt on the five-year-old SBC Building in Nashville.

— Provide excess funds for a "program advance" section of the budget. All money that enters this phase of the Cooperative Program is distributed to the 18 recipient organizations according to the percentages by which they received allocations from the basic budget. For example, the SBC Foreign Mission Board will receive 50 percent of the program advance funds, and the SBC Home Mission Board will get 19.54 percent.

Cooperative Program totals for the last half of the fiscal year have been larger than totals for the first half twice in the past five years. In the

other three years, second-half totals have been an average of \$1.17 million shy of first-half totals.

"This is going to be exciting, because we will make extra funds available to support Bold Mission Thrust, our campaign to spread the gospel around the globe by the end of the century," Bennett said.

The Cooperative Program's national receipts totalled \$11,000,030 in March, he reported. That total is \$1.6 million, or 17.06 percent, ahead of receipts for March 1989.

The \$70.87 million total for the first six months of the fiscal year is \$2.8 million, or 4.12 percent, ahead of receipts for the first half of the 1988-89 fiscal year. The current annual U.S. inflation rate is 5.3 percent, according to the federal Bureau of Labor Statistics.

Baptist Beliefs

(Continued from page 2)

Jesus to her eternal glory. Judas betrayed him to his eternal shame.

Each of us stands in line, either behind Mary or Judas. What can I do for Jesus? Or what can Jesus do for me? In which line do you stand?

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

New Orleans:

Prayer conference is announced

NASHVILLE (BP) — A national prayer conference for people interested in deepening prayer ministries in their churches, states, or associations will be held in New Orleans prior to the Southern Baptist Convention annual meeting this summer.

Sponsored by the National Prayer Corps of the Southern Baptist Sunday School Board, the prayer conference will be held June 7-9 at Hardin Student Center at New Orleans Seminary.

Conferences and sessions will focus on solemn assemblies and the spiritual awakening movement, as well as the importance and necessity of prayer for individuals, churches and the convention. Pastors, prayer coordinators, associational prayer leaders and others interested in developing a prayer ministry are invited to attend.

A three-hour prayer session will be held Friday night, June 8. The next morning, participants will have a chance to share their personal experiences with solemn assemblies, said Avery Willis of the Sunday School Board's Discipleship Training Department.

SBC agency prayer leaders on the program include Henry Blackaby of the Home Mission Board; Minette Drumwright of the Foreign Mission Board; Doug Beggs of the Brotherhood Commission; and T.W. Hunt and Willis of the Sunday School Board.

On Saturday afternoon, participants will be encouraged to become involved in the New Orleans witnessing effort sponsored by the Home Mission Board.

A \$25 registration fee includes a notebook. Housing is available at the seminary's Providence House at \$14 for a single room or \$20 for a double room per night. Registrants may send their housing and conference fees to Paul Robertson, 3939 Gentilly Blvd., New Orleans, La. 70126-9988.

Missions Day Camp planned

NEW ORLEANS (BP) — Future Southern Baptist missionaries, pastors, and lay leaders may attend seminary during the Southern Baptist Convention annual meeting by registering for SBC Missions Day Camp sponsored by the children and youth division of the Southern Baptist Brotherhood Commission.

More than 350 children are expected to attend the three-day camp at New Orleans Seminary. Parents attending the annual meeting may register their children who have completed grades 1-6 this year.

"Missions Day Camp is a unique missions education experience for children attending the Southern Baptist Convention," said James H. Smith, Brotherhood Commission president.

Missions Day Camp is scheduled during all daytime sessions of the convention, Tuesday, June 12, 8:30 a.m.-5 p.m.; Wednesday, June 13, 8:30 a.m.-12:30 p.m.; and Thursday, June 14, 8:30 a.m.-3:30 p.m., or when the convention adjourns.

Cost is \$8 per day per child. This in-

cludes lunch Tuesday and Thursday and refreshments all days.

To register children for day camp, messengers may visit the Missions Day Camp Booth near the messenger registration area of the Louisiana Superdome Monday, 8 a.m.-5 p.m., and during daytime convention sessions Tuesday and Wednesday.

Transportation is provided to and from the day camp from the Superdome. All day campers will leave by 8:30 a.m. from the Missions Day Camp drop-off and pick-up area.

Children in the seventh grade and older are eligible to serve as assistant counselors for the day camp by contacting Karl Bozeman at the Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104. Assistant counselors must register with Bozeman at the Missions Day Camp Booth on Monday.

The day campers should dress comfortably. Most activities will be outside in a park area on the seminary campus.

Baptist hymnody forum set

NEW ORLEANS (BP) — A hymnody forum focusing on congregational singing will be held at 2 p.m. Saturday, June 9, at First Church, New Orleans.

Organized by the Southern Baptist Church Music Conference meeting at First Church June 10-11, the forum is for people interested in hymnology. Both meetings will be held in conjunction with the Southern Baptist Convention annual meeting in New Orleans June 12-14.

The hymnody program will include presentations on "Baptist Hymnody in America before 1800," by Paul Richardson, associate professor of church music, Southern Seminary, Louisville, Ky.; "Welsh Hymnody," by Alan Luff, precenter of Westminster Abbey, London, England; "Indigenous versus Western Church Music in Nigeria: Looking at the Future," by Michael Hawn, professor of church music at Southeastern Seminary, Wake Forest, N.C.; and "The Broadman Hymnal: A 50th Anniversary Hymn Sing," by William J. Reynolds, professor of church music, Southwestern Seminary, Fort Worth.

The forum program is coordinated by Harry Eskew, professor of music history and hymnology at New Orleans Seminary.

Midwestern luncheon set

Kansas City, Mo. — The Alumni Association of Midwestern Seminary will meet for a luncheon in New Orleans during the Southern Baptist Convention, June 12-14. The luncheon will be held June 13 at 4 p.m. in the Clarion Hotel.

The event will feature Seminary president Milton Ferguson as keynote speaker.

Advance tickets for the luncheon are \$14 per person. During the convention, tickets may be purchased in the exhibit hall at the Midwestern Seminary booth for \$18.

Luncheon tickets may be reserved by writing to the Office of Seminary Relations, Midwestern Baptist Theological Seminary, 5001 N. Oak St. Trafficway, Kansas City, MO 64118; or by calling (816) 453-4600.

Hinson to speak at BPFNA meet

E. Glenn Hinson, professor of church history at Southern Seminary, Louisville, Ky., will be the speaker for the Baptist Peace Fellowship of North America luncheon on June 11, prior to the Southern Baptist Convention meeting in New Orleans.

"Each year we sponsor this luncheon as a fellowship occasion for our members and other interested persons," said Ken Sehested, Executive Director of the BPFNA and co-editor, along with Hinson, of the Baptist Peacemaker, a quarterly journal mailed to 14,000 individuals and congregations.

The luncheon will be held at the Clarion Hotel (1500 Canal St.) beginning at 12:15 p.m. Tickets are \$10.00 (\$5.00 students/low income) and can be ordered from: BPFNA, 499 Patterson St., Memphis, TN 38111.

Founded in 1984 by Southern and American Baptists, the BPFNA is a network linking Baptists involved in justice and peace issues throughout North America. Its members come from 15 different Baptist conventions in the U.S., Canada, Puerto Rico, and Mexico. The organization has no official sponsorship of any convention. Its purpose is to encourage greater Baptist involvement in justice and peace concerns and to help clarify understanding of such involvement as essential to Christian discipleship.

Southern will host alumni in N.O.

LOUISVILLE, Ky. — Southern Seminary's annual Alumni and Friends Reunion Banquet will be held at 1 p.m. June 13 at the New Orleans Marriott during the Southern Baptist Convention.

The reunion banquet will feature an address by Southern Seminary President Roy L. Honeycutt and the presentation of four Distinguished Alumni awards. The Louisville, Ky., school's 1990 Distinguished Alumni are Marjorie McCullough of Alexandria, La., president, Southern Baptist Woman's Missionary Union; John P. Newport, vice president for academic affairs and provost, Southwestern Seminary, Fort Worth, Texas; James L. Pleitz, pastor, Park Cities Baptist Church, Dallas; and Grover Tyner of Stone Mountain, Ga., retired Southern Baptist Missionary to the Philippines.

Reunion banquet tickets can be obtained by contacting the seminary's office of alumni relations at (800) 626-5525. In Kentucky, call (502) 897-4700. Tickets are \$16 each if purchased before May 15. After May 15, tickets are \$20 each.

Southwestern luncheon June 13

The Superdome, French Quarter, Mississippi River... Those are the sights and sounds of only one place — New Orleans. For Southern Baptists, that means the 1990 annual meeting, and for Southwesterners it means the National Alumni Association luncheon.

The luncheon will follow the morning session on June 13, in the Hyatt Regency Ballroom adjacent to the Superdome, site of the convention.

If one orders by mail from the seminary prior to the convention the price is \$16. If one waits until he gets to New Orleans, the price is \$19.

BTN will offer live SBC telecast

NASHVILLE (BP) — For the sixth consecutive year, live gavel-to-gavel coverage of the 1990 Southern Baptist Convention in New Orleans, June 12-14, will be televised on the Baptist Telecommunication Network.

"The Churches: Edified... Multiplied" is the theme for this year's meeting, to be held in the Louisiana Superdome. BTN coverage will be produced by BTN and SBC NewScene, the Southern Baptist Sunday School Board's video news service.

The SBC telecast will begin at 8:15 a.m., Central Daylight Time, June 12. The first day's activities include the SBC President's Address, several Southern Baptist Convention agency reports, including the Home Mission Board, and sessions on business and resolutions.

Other highlights include the Sunday School Board's 50-minute centennial report on Wednesday morning, June 13, and the Wednesday evening Foreign Mission Board missionary commissioning service.

The signal from BTN will be unscrambled to allow churches and

individuals who are not BTN subscribers to view the sessions. The BTN signal is transmitted on Spacenet 1 satellite, channel 21.

Richard T. McCartney, executive vice president of the SBC Radio and Television Commission in Fort Worth, Texas, and Gomer Lesch, anchor for SBC NewScene, will be hosts.

As part of the coverage, five-minute news updates will be provided at the beginning of each morning and evening session.

Churches have been encouraged to publicize the convention telecast and urge church members to participate to learn more about the denomination's annual meeting.

The June 12-14 telecast from the Superdome marks the beginning of the eighth year of operation for BTN, the denomination's teaching and training network. BTN has more than 1,600 subscribers.

Vermont was the last state in which a Southern Baptist Church was organized.

Red, Croyle to lead youth music conference

Buryl Red, composer and arranger, will be the choral director for the Youth Music Conference, July 14-18, at Gulfshore Baptist Assembly, Pass Christian.



Red

He will be leading the group in rehearsing and presenting Celebrate Life, which he composed, a musical celebration of the life of Christ. It is distributed by Genevox Music Group.

John Croyle, founder and director of Big Oak Ranch for Boys, Gadsden, Ala., and former Alabama football player under Paul "Bear" Bryant will serve as conference pastor.

The Youth Music Conference is an annual ministry sponsored by the Church Music Department of the Mississippi Baptist Convention Board. It is offered for youths who have completed the 7th through 12th grades.

Court hears arguments on contributions

WASHINGTON (BP) — An attorney for the Mormon Church asked the nation's highest court to allow parents to deduct money they give to their missionary children as a charitable contribution.

The government's denial of such deductions "reflects a profound lack of understanding of the operation of Mormon missions," said Rex E. Lee of Provo, Utah, during oral arguments before the Supreme Court March 26.

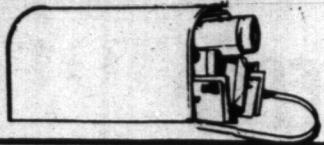
The case involves Harold and Enid Davis, a Mormon couple from Idaho. Following the Mormon Church's instruction, the Davises provided financial support for two of their sons who were selected by the church as missionaries. When the couple attempted to deduct the money as charitable contributions, the U.S. Internal Revenue Service rejected their claim.

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Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Hazards of revival

Editor:

Thought you might like this story. My wife and I were passing out Here's Hope revival posters on Sunday afternoon prior to the revival. Three dogs attacked the car as we were leaving a home and bit a hole in a tire. The tire went flat down the road. I related the story in the Sunday night service as "Hazards to Here's Hope." On Tuesday I received a letter in it from an anonymous person. A cartoon was posted on the bulletin board and much good natured kidding has ensued about the episode.

Blessings • far outweigh the "hazards" as there were 13 professions of faith during the revival. Attendance has been the best for many years of previous revival efforts.

Sincerely,
Joe Herndon, pastor
Ingram Church
Baldwyn

Grandparents' visitation

Editor:

I would like to respond to a letter written to you on April 5 by Michael Gerald concerning grandparents' rights. As a Christian parent, preschool director, and a professional who specializes in children's rights, I am very much in favor of House Bill 832. Mr. Gerald assumed that the rights of parents are no longer important and that this bill minimizes their responsibility. However, he either is not completely informed of the contents of the bill, or else he chooses to ignore the complete contents of the bill. The key to this bill is that the court now has the right to determine what is in the best interest of a child. Mr. Gerald has also assumed that every parent is a responsible adult as well as a Christian. We all know this is not true! He fails to acknowledge that some children may not be raised in a Christian home, and the only religious exposure a child may have is through a Christian grandparent.

As someone who has worked with the legal system to protect children, I know that what is in the best interest of a child is not always what the parent wants. However, our attention must be focused on what is best for that child. As I said before, HB 832 does not give every grandparent rights to take over in the grandchild's rearing. It is still up to the grandparents to prove that their relationship is viable and in the child's best interest to be allowed visitation with that grandchild.

Mr. Gerald stated that HB 832 would affect poor and single parents, as if they could have no representation in a court suit. He did not state that this bill provides for the judge to have a grandparent who is seeking visitation to assist with the court cost. He must also be unaware of Legal Aid, which provides legal counsel to those who cannot afford private counsel, for either a minimal fee or no fee at all. Mr. Gerald also contends that HB 832 was only supported by a small, vindictive group. However, the question of grandparents' being allowed visitation, and the problem of denied visitation is widespread throughout our state. If this bill was only supported by a small, vindictive group, then why

did it pass both the House of Representatives and the Senate with virtually no opposition!

Mr. Gerald certainly has a right to his opinion of HB 832, but do not let him assume that his opinion stands for all Christians!

Melody Adams
Jackson

Position clarified

Editor:

Because of my long-standing love affair with Mississippi Baptists, I want to take this opportunity to clarify my answer to a question raised in Brother McGregor's recent editorial, "A Labeled Convention." Of a statement in my press release he asks, in part, "Who is it among us that does not believe the Bible is the perfect Word of God?"

Our Peace Committee reported that there were four theological concerns being taught in some Southern Baptist institutions: (1) that the miracles of the Bible were not necessarily divine interventions of God; (2) that Bible characters are not all real people; (3) that all books of the Bible are not necessarily written by their stated authors; and (4) that the Bible is not historically accurate.

It is the persons who teach those things that are, in my judgment, "those among us who do not believe the Bible is the perfect Word of God;" and it is my opinion that continued tolerance of those views is what is tearing us apart — not making statements that they exist, as the Peace Committee found they did."

Thank you for this opportunity for me to clarify my position.

John R. Bisagno
Houston, Texas

The Peace Committee report states:

"The Peace Committee has completed a preliminary investigation of the theological situation in our SBC seminaries. We have found significant theological diversity within our seminaries, reflective of the diversity within our wider constituency. THESE DIVERGENCIES ARE FOUND AMONG THOSE WHO CLAIM TO HOLD A HIGH VIEW OF SCRIPTURE AND TO TEACH IN ACCORDANCE WITH, AND NOT CONTRARY TO, THE BAPTIST FAITH AND MESSAGE STATEMENT OF 1963.

"Examples of this diversity include the following, which are intended to be illustrative but not exhaustive.

"(1) Some accept and affirm the direct creation and historicity of Adam and Eve while others view them instead as representative of the human race in its creation and fall.

"(2) Some understand the historicity of every event in Scripture as reported by the original source while others hold that the historicity can be clarified and revised by the findings of modern historical scholarship.

"(3) Some hold to the stated authorship of every book in the Bible while others hold that in some cases such attribution may not refer to the final author or may be pseudonymous.

"(4) Some hold that every miracle in the Bible is intended to be taken as an historical event while others hold that some miracles are intended to be taken as parabolic.

"The Peace Committee is working

earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately coexist and work together in harmony to accomplish our common mission. Please pray that we may find ways TO USE OUR DIVERSITY TO WIN THE GREATEST NUMBER TO FAITH IN CHRIST AS SAVIOR AND LORD."

The full question was, "Who is it among us who doesn't believe that the Lord Jesus is perfect and that the Bible is the perfect Word of God?" The Peace Committee, I understand, found three professors in the six seminaries who committee members felt were not teaching according to Southern Baptist precepts. Their names, however, have been sealed until 1997, evidently in order to let them move off the scene peacefully and not cause division. — Editor

Instead of the best

Editor:

Have you ever seen a hungry, skinny, little dog? Have you ever squatted down, held out your hand, and called ever so gently for that dog to come to you?

Instead of coming, the little dog backs off even farther and looks at you with fear and distrust and bewilderment.

You know that all you want to do is feed it, give it medicine and water, make it feel loved, pet it, and give it a home. But the starving dog tucks his tail between his legs and runs off, sniffing the ground for some morsel as he goes.

Have you ever considered that people are a lot like that little dog? God holds out his hand ever so gently and says, "Come, I want to love you, hold you, and give you assurance of my love. Come into my fellowship and I will provide all your needs. I have many things in store for you."

Yet some people distrust him and back away, fearful, and bewildered. They go in search of things that don't satisfy. Instead of the best, they settle for whatever they can find.

Linda S. Leach
Greenville

Most difficult task

Editor:

Thank you for your boldness and courage expressed on the editorial page of the March 8 issue. As a native Mississippian and a career missionary of the Foreign Mission Board serving at Baptist Hospital in Pusan, Korea, my heart was encouraged by both your editorials of that edition.

It is not a surprise to see Richard Brogan so skillfully share scriptural insight into The Great Commission in his editorial, "A New Frontier in Mississippi." What is so refreshing to see is your willingness to use your editorial space for what is surely still a controversial topic in Mississippi Baptist circles. Indeed, it is easier to share our faith and ourselves at "the end of the earth" than in "Jerusalem and Judea." This editorial reminds us of our failures and our responsibility to the Black community of Mississippi; indeed, part of our Jerusalem and Judea.

In the lead editorial, "A Labeled Convention," you continue to provide your readers with a balanced but insightful view into the political controversy of our convention. Though we are far removed from the controversy geographically, as official representatives of a board of the Southern Baptist Convention, we are

intimately involved; and our lives and ministry are affected by the political maneuvering. I thank God for your boldness in reporting the truth and your willingness to take an editorial stand on controversial issues when there may be a price to be paid.

Just as you pray for those of us who feel led to serve at "the end of the earth," we pray for you who have the most difficult task of serving in "Jerusalem and Judea."

Daniel W. Jones, M.D.
Pusan, Korea

Gambling, right or wrong

Editor:

This is to all those who were so very outspoken against a lottery in this state or even for allowing the people to decide for themselves.

Why, can you please tell me, has there not been such passionate opposition to the riverboat-gambling issue, the cruise/gambling ship in the gulf, and the many raffles that are taking place in this state everyday? How many "good ole Southern Baptists" will be taking a trip on those gambling ships? How many have bought a raffle ticket lately?

Isn't it a tiny bit hypocritical to be against the lottery and not say a word about the other forms of gambling that go on in this state everyday? Hey, if I want to buy a lottery ticket or go on a gambling ship, I should be able to. But no one's going to force me to if I say no. Let's decide if all gambling is wrong or just some.

Michael D. Gunnell
Ruth

The riverboat gambling issue was discussed in the Feb. 8 issue of the BAPTIST RECORD. A cartoon on the issue accompanied the editorial. — Editor

Books in missions

The National Fellowship of Baptist Educators of the Brotherhood Commission of the Southern Baptist Convention sponsors a very viable mission action project. The correct name of it is NFBE BFTW — BOOK-LINK, or BOOK-LINK for short.

BOOK-LINK (BKLL) is allied with BOOKS FOR THE WORLD (BFTW), which was organized by the late Dr. Owen Cooper of Yazoo City who also founded the Mississippi Chemical Corporation. This firm undergirds the work of BFTW and provides logistical support and warehousing space for BFTW and for BKLL.

Mr. Gene Triggs, CEO of BFTW, saw a real need for an organization to handle the "religious book" requests which come to BFTW. The NFBE was a logical group to do it. Officials of NFBE were searching for a MISSION ACTION task. Shipping Christian books to missionaries, national pastors, and seminaries where English is spoken or where it is being learned is a VERY VIABLE NEED around the world. Because of this fact, much help is needed if people who want and need these materials are to get them!

BKLL officials work closely with all agencies of the SBC, especially with FMB missionaries, in the validation of the ministry of national pastors, whose requests they forward to BKLL. Missionaries see the many needs around them for more and better Christian materials. They let us at BKLL know the request is valid and the ministry is God honoring!

In the 22 months BKLL has been in operation, 195 shipments have been

mailed to 37 countries and four states in the U.S. Over 10,229 pounds of Christian literature have been sent to seminaries, missionaries, national pastors, and students. All kinds of books, from study Bibles to the topical students and audio tapes, are requested almost daily. We cannot fill the requests until donors send the materials to us for shipment.

Until now, BKLL has had a rather steady flow of good Christian books coming in for us to ship. Validated requests keep coming in, too! WE NEED HELP, however, in ENCOURAGING PEOPLE TO SEARCH UNNEEDED BOOKS in order that THOSE WHO HAVE SO LITTLE might have God's word, WHICH CAN BE a "light unto their paths always!"

B. Hal Buchanan, Ed.D.
Director NFBE BFTW —
BOOK-LINK
2121 Briar Ridge Road
Tupelo, MS 38801
Phone: 601-842-4309

"Pro-choice"

Editor:

I read with disappointment, but not surprise, in the March 15 Record, "Abortion Becomes Benchmark for CLC Conference Speakers." The CLC voted 12 to 11 to force Executive Director Richard Land to screen out all potential speakers who are not "pro-life." This is not a shocking stance for this group; but every time I see something like this in print, I shudder to think someone might associate me with the Right-to-Lifers because I choose to be Southern Baptist. That possibility carried with it great personal embarrassment for me, for I am opposed to their philosophy and to their tactics.

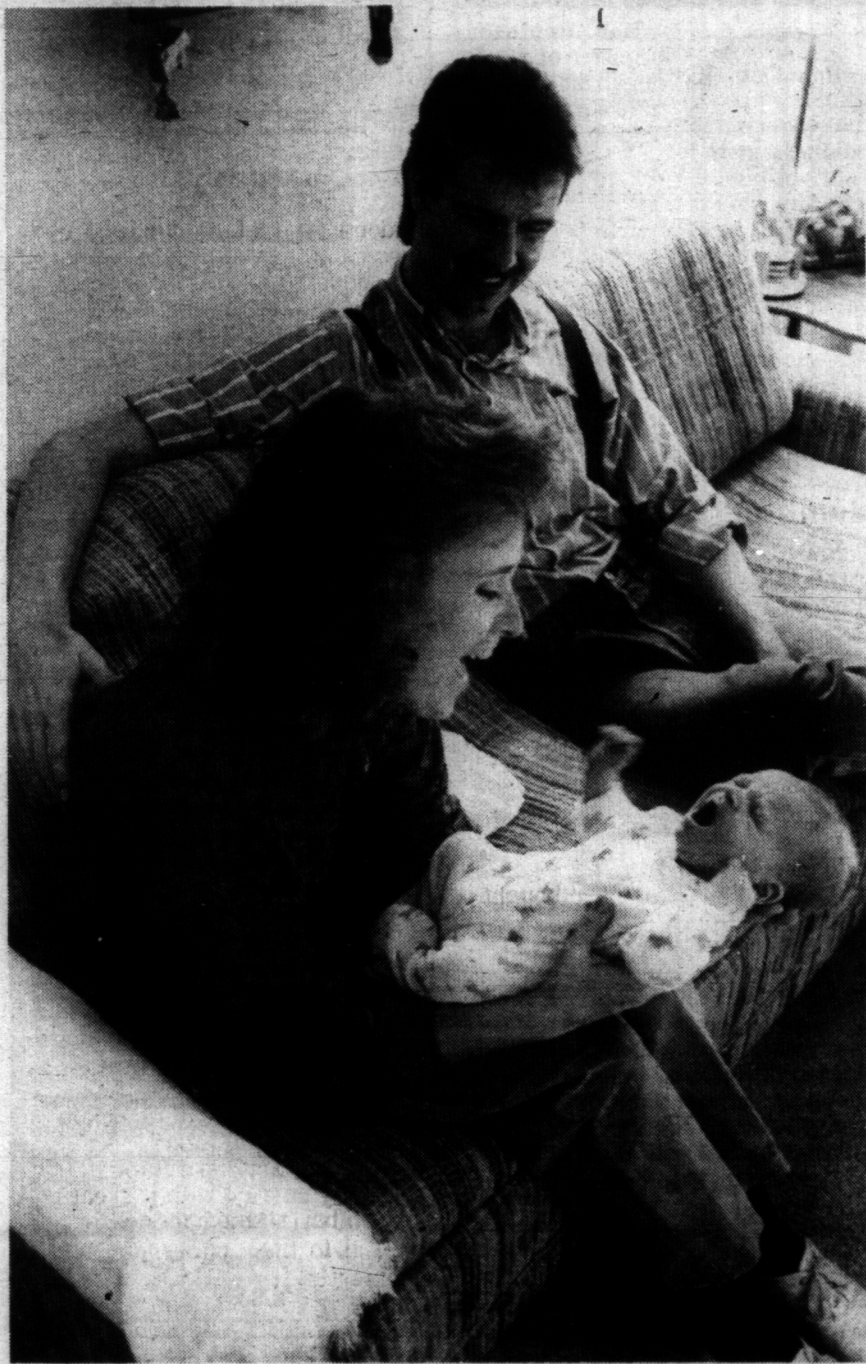
There is a false assumption made by many that "pro-choice" = "pro-abortion." They are not the same. I do not embrace abortion as an acceptable means of birth control, or of saving face for prominent suburban families (as overwhelming numbers of abortions are performed on white, middle-class teenagers). I do, however, believe that this is a personal decision properly made only by the individuals concerned. It is not the business of the government or the Right-to-Life Committee to make personal decisions for people that they will have to live with for the rest of their lives. My contention with the Right-to-Lifers is not on the decision itself but on who has the right to make it. And they do not have the right to make it for me, or for anyone else.

Let me share with you one of the many reasons I oppose the Right-to-Life organization and support its opponents. Last summer a Mrs. Klein lay in an intensive care bed, comatose after an auto accident. She was also pregnant. Her grief-stricken husband was told by trusted medical counsel that her chances for survival would be greatly enhanced if she were not pregnant. He decided, as I believe I would have, to terminate the pregnancy to give his bride the best shot she had for returning to him. This was a pro-life decision! The Right-to-Life Committee, however, attempted to intervene and remove his right to choose the best course for his wife and himself.

I hope no one associates me with the "pro-life" movement because I am Southern Baptist, or for any other reason. I am one Southern Baptist who is not pro-life, not pro-abortion — but pro-choice. I believe I have read that we Baptists have a heritage of defending our right to think for ourselves — haven't I?

Robert A. Hayden
Griffin, Ga.

Foster care and the home that Annie built



Lewis and Tami Harrell, students at New Orleans Seminary, hold a newborn boy in their arms from the Sellers Baptist Home and Adoption Center. Both are Mississippians, he is a native of Jackson, and is the son of Paul Harrell, director, Brotherhood Department, Mississippi Baptist Convention Board. She is a native of Raleigh.

Devotional

The road to nowhere

By Paul Miller

When he was at the table with them, he took bread, gave thanks, broke it, and began to give it to them. Then their eyes were opened and they recognized them . . . (Luke 24:30-31, NIV).

It was three days after the crucifixion and two disciples were traveling to Emmaus. They were nobodies on the road to nowhere! They felt bitterly defeated by the death of Jesus. It seemed the ultimate defeat in the hopes for the coming of the messianic kingdom. Their hopes were not grounded in the truth about Jesus. They had no purpose.

Do you ever feel like a nobody on the road to nowhere? Life just simply has no purpose that makes it worth getting out of bed for in the morning. Maybe you are like these two disciples; you have spent your life gathering facts about Jesus (Luke 24:19-24), but never really meeting the risen Lord. Maybe you have tried to control your own destiny without the guiding wisdom of Jesus. Just knowing about Jesus and his power cannot get you off the road to nowhere.

Jesus came alongside the disciples and talked with them. As they approached Emmaus, they urged him to stay with them, even though they didn't recognize him. When Jesus sat at the table he immediately assumed the role of host. He entered the house as an invited guest, but came to the table as the host. When he broke the bread they immediately knew him.

The first thing the disciples did was listen to Jesus, and then they asked him into their home. That is the first step to getting off the road to nowhere — ask Jesus into your life. When he comes in he wants to become the host, to meet your every need.

Each one of us is a somebody in the eyes of Jesus, a person of infinite worth. Open your heart and let Jesus become the host of your whole life. He will give meaning and purpose to every area of your life, if only you will invite him in as Host!

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will go in and eat with him, and he with me (Revelation 3:20, NIV).

Miller is pastor, Mantee Church, Mantee.

By Breena Kent Paine

NEW ORLEANS — "This is home missions funds in action," Tami Harrell said referring to the child she held in her arms, a newborn boy from a home for unwed mothers begun 57 years ago and built by Annie Armstrong Easter Offering funds.

Tami and her husband, Lewis, Mississippians, are a New Orleans Seminary couple serving as foster parents of newborn infants from the Sellers Baptist Home and Adoption Center. The babies are in their care from shortly after they are born to the time adoption is completed, a process which may take a few days or a few weeks.

As an agency of the Home Mission Board, Sellers Home receives funds for its ongoing ministry through gifts to the Southern Baptist Cooperative Program. All the expenses for foster care are taken care of, including diapers, formula, clothes, furniture, and medical care. "All we have to give is our love," Tami said.

But foster care has a difficult side as well: saying good-bye. The Harrells' first foster baby was a black girl, in their care for six days; but a bond was formed, and the blow of saying good-bye was softened by one factor:

"I just think about that couple who has been trying to adopt a baby," said Tami, a native of Raleigh, Miss. "When I see their joy at finally holding that child in their arms, I'm filled with joy as well."

Of the child now in their care, Tami said, "I love him and I love his being here with us, but I can't wait to see his parents' reaction when they see him."

"People tell us all the time that we're gluttons for punishment because we make ourselves vulnerable emotionally by taking a baby into our home for a few days and then having to give him up," continued Tami. "My mother felt that way at first, but then she said, 'If everybody did not do things for fear of getting hurt, no one would do anything.'"

The Sellers Home is open to unwed mothers throughout the nation from all social and economic groups, and offers a toll-free number, 1-800-552-9243. Providing an opportunity for shelter, support, and counseling for the residents, the home also operates a day care center where they can spend time caring for babies as they await the birth of their own.

"Although we offer adoption services, we do not push the residents to make that decision," said Sydna

Peterson, social worker for the Sellers Home. "Instead, we present to them their options and encourage them in whatever decision they make, whether it is to parent or to place the baby for adoption."

"My wife and I both are pro-life advocates," said Richard Vickers, doctoral student and foster parent from Bessemer, Ala. "Part of the pro-life position is to offer options to abortion, so we feel like foster care is a small way to be a part of a complex system that offers young women that kind of alternative."

The Harrells agreed, saying that foster parenting was their way of "putting action where our words are" on the position of abortion.

"We are the ones being ministered to because it is such an opportunity and a pleasure to take care of the child," said Lewis, a native of Jackson, Miss. "It's giving us experience and fulfilling a need for us because we want children of our own one day."

The Harrells said they have learned much about patience and flexibility through foster care. For example, the boy now in their care was due in January; then the date was pushed to March. All that time, the Harrells waited. When they got a phone call that the mother had gone into labor, it was three days before she delivered the baby, then several more days before she would place him in foster care.

"We feel this has taught us a lot and made us more tender and understanding toward young women in need," said Lewis, who has been a youth minister in the past and hopes to continue in that capacity.

Although Lewis plans to graduate in May with his master of religious education degree, he said wherever God sends them, "we hope to find a place where we can continue foster parenting."

Paine writes for N.O. Seminary.

Faces and places

by Anne Washburn McWilliams

Equipment for eye exams needed at Crestwood Clinic

Some doctors and dentists in Jackson have been giving several hours of volunteer time each month to work in Crestwood Clinic for Christ at Crestwood Baptist Center, Jackson, a ministry of Hinds-Madison Association.

One of the volunteers is an eye doctor who works at the clinic on the afternoon of the first Friday of each month. He has listed items of equipment that he needs in relation to that work: "Trial lens set and trial frames or phoropter; slit lamp; indirect and direct ophthalmoscope."

Luther Tucker, director of Crestwood Center, has expressed the hope that some doctor, clinic, or hospital might have one or more of these items that they are no longer using and which they might like to donate to the clinic.

The Crestwood Clinic for Christ opened in September of 1989. In addition to the eye clinic, other medical, dental, and prenatal clinics are scheduled throughout each month. At least eight nurses are also giving their assistance. Tucker said more requests come to him for dentists than for any other medical service. Tucker's phone number at Crestwood Center is 353-7683.

Bangladesh Bible ban withdrawn

The government of Bangladesh recently banned the possession or importation of a Bengali version of the New Testament. The New Testament, known as the "Injil Sharif," is a commonly used and circulated version which uses culturally appropriate terminology.

Yesterday Guinevere Young, missionary to Bangladesh, on furlough in Clinton, reported that she had received a letter from Betty McKinley, Southern Baptist missionary in Dhaka, saying that the ban on this Bible has been withdrawn.

Garage sale nets \$13,150

Morrison Heights, my church in Clinton, had a garage sale last Saturday morning that I guess you could say was "the granddaddy of all garage sales!" W. D. calls garage sales "garbage sales." Be that as it may, the church made a profit of \$13,150. The gross amount collected was \$18,120.

Church families donated old clothes, lawn mowers, fertilizer, furniture, bric-a-brac, baked goods, and — you name it! Also some of the church folks cooked and sold lunches in the church's back yard. They had catfish, barbecue chicken, and hamburger plates. We bought the barbecue chicken, and it was great! I only spent a dollar on the "garbage" though. (I gave two old typewriters, and three boxes of "miscellaneous.")

The purpose of this sale was to raise money to help pay expenses for a 22-member volunteer mission team going from Morrison Heights to Kenya this summer.

The left-over goods given to the Crestwood Baptist Church on Bailey Avenue in Jackson.

Senior adult corner



Mrs. Gertrude Lorence, 87, an active member of her Sunday School class and Baptist Women at Carriage Hills Church, Southaven, has made 45 afghans for patients at the Southaven Health Care Center. Charles Bagwell is her pastor. She lives with her son, Howard, and his wife, Shelah Lorence.



Serving as officers for The Mississippi Baptist Secretaries Association for the coming year will be, left to right, Linda Kittrell, second vice-president, Gulf Coast Association; Betty Chesteen, secretary-treasurer, Calvary Church, Greenville; Sarah Majure, president, Greenfield Church, Greenville; Vivian Taylor, first vice-president, Wayne Association, Waynesboro.

Louisiana 'hallelujah' reflects mission success

By C. Lacy Thompson

ALEXANDRIA, La. (BP) — Louisiana Baptists enjoyed a little "hallelujah time" before they left South Korea at the completion of their recent church-starting effort.

The effort ended a three-year missions partnership that leaders praised as a success and a key to developing a strong, cooperative Korean Baptist Convention.

"It was sort of a hallelujah time when we (met for evaluation and) looked at the amount of progress that has been made in this partnership," said Charles Lowry, Louisiana Baptist director of church programs and partnership coordinator. Review indicated 95 percent of the partnership goals had been completed, he said.

The three-year effort touched every aspect of Korean Baptist Convention life. The hope was to help Korean Baptists develop a strong convention so they could become a world missions force, Lowry explained. Throughout the partnership, he has contended Korea may be the key force in

reaching the Orient for Christ.

Billy Peacock, former Mississippian, a staff member with the Foreign Mission Board agreed. "I don't think there's any question but that Korea sees itself as a key nation in Asia for sending missionaries to other parts of the world," he said.

After three years of consultations, crusades and training, they are poised and beginning to do just that, observers reported. The convention now has home and foreign mission boards and a cooperative funding program. It has missionaries on foreign fields. And it has an enduring appreciation for what Louisiana Baptists have done in the nation during the last 20 years.

The relationship between Louisiana and Korea began with crusades in 1969. Since then, the state and nation has been involved in a series of partnerships.

C. Lacy Thompson is associate editor, BAPTIST MESSAGE.

First, Pascagoula, celebrates 40 years of ministry to deaf



Mollie and T. H. Barron, in the Deaf Sunday School class at First Church, Pascagoula, in 1950.

By Rachael Patterson

First Church, Pascagoula, recently celebrated Deaf Ministry Day in observance of its ministry's 40 years of service to deaf individuals. First Church has one of the oldest deaf ministries in the state.

Former members, T. H. and Mollie Barron, who recently moved to Mobile, Ala. to be near their children following his heart surgery, were honored during the worship service. Mr. Barron, the first deaf man to be

ordained as a deacon at First, Pascagoula, in 1975, and his wife were recognized for their many years of service to the deaf ministry. Also, during the service the Singing Choir signed and Dennis Johnsey, pastor, explained sign language to the children during the Children's Message.

The deaf work began at this church in 1950. Blain, pastor of McArthur Church encouraged one of the members, Mrs. Alice Acosta, who had deaf parents, to work with the deaf people at First Church. Alice served as Sunday School teacher and interpreter for five years before leaving for further work with the deaf.

C. C. McCoy, who became interested in the deaf before Alice left, carried on the work. He was followed by Hugh Cook. They had been taught sign language by one of the deaf members, Grady Bell. In 1959, the deaf group formed their own department with T. H. Barron serving as Sunday School teacher and Training Union superintendent. Mrs. Mollie Barron served as the assistant teacher.

Don Barron, son of T. H. and Mollie, served as interpreter, 1961-1964. Upon Tom's departure to college, his sister, Ethelyn, a sixth grader, began interpreting for the deaf in his congregation. She left for college in the fall of 1972. During the next two years, there was no one who could interpret.

In March, 1974, Rachael Patterson met Mollie Barron in the home of a

deaf neighbor, Mrs. Lillie Smith. Mollie and T. H. wanted to return to First Church and encourage Rachael to learn sign language. She consented and the Barrons worked with her for the next six months.

In September, 1974, a Deaf Sunday School Class was re-activated with T. H. Barron as the teacher. Shortly after, Patty Wilkinson and Ann Holland joined the work in the deaf program. Rachael Patterson became the coordinator of the deaf ministry. Sign language classes were begun, taught by T. H. and Mollie Barron, assisted by Bill Arch, who had deaf parents.

On Nov. 2, 1975, T. H. Barron became the first deaf man at the church to be ordained as a deacon. He was one of the few deaf men ordained in the Southern Baptist Convention at the time.

Other workers with the deaf through the years have been Barbara Anglin, Mickey Douglas, Margaret Moffett, Norman Patterson, Linda Sallee, Judy Vick, Betty Watts, and Pat Watts.

The Barrons' two children, Don Barron and Ethelyn Barron Hays of Mobile, along with their families, were special guests during the service and fellowship that followed on Deaf Ministry Day.

Rachael Patterson is coordinator of the deaf ministry, First Church, Pascagoula.

Staff changes

Gary Davis has accepted the pastorate of Flowers Landing Church in Newellton, La., where he has been serving as interim since December. Davis is a native of Brookhaven. He is a graduate of Mississippi College and a current student at the New Orleans Seminary extension center in Clinton.



Parkerson

First Church of Byram, Hinds County, has called Robert C. Parkerson as minister of youth, effective April 1. A native of Greenwood, he is presently a junior at Mississippi College.



Robinson

Bob Robinson, minister of music, began his ministry with First Church, Tupelo, on April 8.

He moved from Carlisle Avenue Church in Louisville, Ky.

Pleasant Hill Church, New Albany, has called Randy Rinehart as pastor, effective March 18. A native of Memphis, he received his education at Union University, Jackson, Tenn., and is currently attending the extension program of New Orleans Seminary. His previous place of service was Forest Hill Church, Germantown, Tenn.,



Rinehart

as associate pastor.

Homecomings

Greenfield Church, Greenville (Washington): April 29; 25th anniversary; services, 10:30 a.m. and 3:30 p.m.; covered dish in fellowship hall; afternoon singing; no night services; Perry Claxton, Greenville, guest speaker; former music directors, guest singers; Jim Holcomb, pastor.

Trinity Church, Rosedale: April 29; 30th anniversary; 11 a.m.; Donald Graham, preaching; there will be a time of fellowship after the services; Randy Watts, pastor.

Airport Church, Grenada: May 6; 10 a.m.; dinner on grounds, noon; singing, 1 p.m.; no night services; Keith Powell, Carrollton, guest speaker; Billy Nelson Jr., Pontotoc, music; Kerry Nelson, pastor.

Revival results

Unity Church, Moselle (Jones): April 1-6; four professions of faith; six rededications; two by letter; J. D. Davis, Sylacauga, Ala., preaching; Jim Jackson, Sweetwater, Ala., music; David W. Aultman, pastor.

First Church, Hattiesburg: Paul Jackson crusade; 46 professions of faith; 122 other decisions; Paul and Tim Jackson, Little Rock, Ark., revival leaders.

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BAPTIST RECORD PAGE 9



Pictured, left to right, are Mike Sills, building overseer; Roland Padgett, building committee chairman; Craig Conner, pastor; and Hal Kibler, deacon chairman.



Pictured, back row, left to right, are April Bostick, Rachel Moyers, Nikki Bullard, Misty McAnally, and Jill Scott. Front row, left to right, Julie Walker, Tara Jones, Becky Swimmer, and Mrs. Dorothy Barrett, GA director. Not pictured, Rebecca Freeman, Leah Bates, and Selina House.

Terry Road Church, 5751 Terry Road, Jackson, will feature the Pearl Singers in a gospel music presentation on Sunday night, April 29, at 7 p.m. James Netherland, the church's music director, is one of the Pearl Singers. Henry J. Bennett is pastor.

Missionary news

Kenneth and Ruth Bailey, missionaries to Bolivia, are on the field and may be addressed at Casilla 2568, Santa Cruz, Bolivia. He is a native of Vardaman and she is the former Ruth Holder of Houston.

| | |
|----------|---|
| April 30 | Outreach Bible Study/New Sunday School Conference; 5:00-9:30 p.m.; Eastlawn BC, Pascagoula/S. McComb BC, McComb (SS) |
| May 1 | Outreach Bible Study/New Sunday School Conference; 5:00-9:30 p.m.; FBC, Long Beach/FBC, Natchez (SS) Senior Adult Leadership and Enrichment Day; SBC, Winona/Calvary, BC, Tupelo/Clarksdale BC, Clarksdale; 9:30 a.m.-2:30 p.m. (DT) |
| May 2 | Outreach Bible Study/New Sunday School Conference; 9:30 a.m.-1 p.m.; Main St. BC, Hattiesburg/Easthaven BC, Brookhavne (SS) |
| May 3 | Outreach Bible Study/New Sunday School Conference; 5:00-9:30 p.m.; FBC, Columbia/Parkway BC, Jackson (SS) Mississippi Baptist Medical/Dental Fellowship Meeting; FBC, Jackson; 6:15-9:00 p.m. (BRO) |
| May 4-5 | Chaplains Retreat; Gulfshore Assembly; 5 p.m., 4th-3 p.m., 5th (CoMi) |

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Temple Church, Pascagoula (Jackson): April 29-May 3; 7 p.m.; Major W. Ian Thomas, Carnforth, Great Britain, evangelist; Danny Langley, Temple Church, Pascagoula, music; Larry W. Dees, pastor.

Jakes' family will join him in Phoenix when school is out; his brother and family already live there; and his mother, a member of First Church, Clinton, plans to move there.

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| | Churches Reporting | Congregations | Number of Conversions |
|---------------|--------------------|---------------|-----------------------|
| Adams | 1 | 5 | 1 |
| Alcorn | | | |
| Attala | 1 | 1 | 1 |
| Benton-Tippah | | | |
| Bolivar | 1 | 5 | 3 |
| Calhoun | 9 | 14 | 1 |
| Carroll | | | |
| Chickasaw | | | |
| Choctaw | | | |
| Clarke | 4 | 61 | 9 |
| Clay | | | |
| Copiah | | | |
| Covington | 1 | 1 | 1 |
| Franklin | 18 | 0 | 0 |
| George | 1 | 2 | 0 |
| Greene | | | |
| Grenada | | | |
| Gulfcoast | | | |
| Hinds-Madison | 2 | 20 | 8 |
| Holmes | | | |
| Humphreys | | | |
| Itawamba | | | |
| Jackson | 4 | 62 | 17 |
| Jasper | | | |
| Jeff Davis | | | |
| Jones | | | |
| Kemper | | | |
| Lafayette | | | |
| Lamar | | | |
| Lauderdale | | | |
| Lawrence | | | |
| Leake | 2 | 4 | 2 |
| Lebanon | 7 | 284 | 4 |
| Lee | | | |
| Leflore | | | |
| Lincoln | | | |
| Lowndes | | | |
| Marion | | | |
| Marshall | | | |
| Mississippi | | | |
| Monroe | | | |
| Montgomery | | | |
| Neshoba | | | |
| New Choctaw | | | |
| Newton | | | |
| North Delta | | | |
| Northwest | 1 | 20 | 2 |
| Noxubee | | | |
| Oktibbeha | | | |
| Panola | | | |
| Pearl River | | | |
| Perry | | | |
| Pike | 2 | 20 | 6 |
| Pontotoc | | | |
| Prentiss | | | |
| Rankin | | | |
| Scott | | | |
| Simpson | | | |
| Smith | | | |
| Sunflower | | | |
| Tallahatchie | | | |
| Tishomingo | | | |
| Union | | | |
| Union Co. | | | |
| Walthall | | | |
| Warren | | | |
| Washington | | | |
| Wayne | | | |
| Webster | | | |
| Winston | | | |
| Yalobusha | 3 | 16 | 4 |
| Yazoo | | | |

Names in the news

The Baptist Student Union of William Carey College recently elected the executive council for the 1990-1991 term.

Elected were: president, Donna Lewallen of Gautier; vice-president, Tina Williams of Pascagoula; missions chairpersons, Rhonda Hensarling of Petal and Nathan Barber of Bay St. Louis; weekly programs, Chris Dufrene of New Hebron; community missions-Grant McLain; fellowship chairpersons, Donnie Reynolds of Picayune and Joy Vaughn of Durant and CBYW President, Joy Vaughn.

Jerry Merriman, state BSU director, was the featured speaker at the installation service.

Dennis E. Conniff, a consultant in adult Sunday School work at the Baptist Sunday School Board, Nashville, Tenn., has been promoted to manager of the field services section in the Church Media Library Department. He is the son of Dennis Conniff Jr. and the late Mildred Conniff of Jackson. Conniff, 50, began his most recent duties with the board in January 1989 after three years as president of a Tennessee-based corporation. Previously he worked at the Sunday School Board from 1969-1986 as a Sunday School consultant and a supervisor in the telecommunications department. A native of Alabama, he is a graduate of Samford University and New Orleans Seminary. Earlier, he served as minister of education for churches in Mississippi.



Fail

A. M. Fail, oldest member, was recently honored by the deacons of First Church, Long Beach, on his 80th birthday.

Hollis Bryant's mother dies

Evie Ann Bryant of Calhoun County died April 17 at age 97. She was the mother of Hollis Bryant, consultant, Cooperative Missions Department, Mississippi Baptist Convention Board.

Funeral services were held on April 19 at 2 p.m. at the Parker Memorial Funeral Home in Bruce. Burial was in the Oldtown Cemetery, between Bruce and Pittsboro.

Former employee of MBCB dies

Mrs. Ruby Mae Brown, 80, a resident of Versailles Retirement Village, Alexandria, La., died of cancer April 12.

Services were held at Briar Hill Church near Florence on April 14.

Mrs. Brown, a Monterey community native, was a member of Briar Hill Church for many years. She attended Blue Mountain College and graduated from Carver Training School in Louisville, Ky.

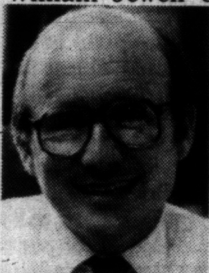
For several years, she worked in the Sunday School Department of the Mississippi Baptist Convention Board and was active in WMU work. She later did volunteer work in hospitals. She was the widow of Willis A. Brown Sr., who at one time was chaplain at Mississippi Baptist Medical Center.

Survivors include son, Willis A. Brown Jr., of Mount Olive, N.C.; daughter, Ruth Annette Tanner of Alexandria, La.; brother, James C. Taylor of Shreveport; and five grandchildren.

David Ring, evangelist, Orlando, Fla., will be speaking Monday, April 30, 7 p.m., at Park Place Church, Brandon. Ring, a cerebral palsy victim shares how he became a cerebral palsy victor. Bobby Williamson is pastor.

Grace Francis Prout, 94, died April 16 at Magnolia Manor in Columbus after an extended illness. She was a Lee County native and lived in Tupelo until moving to Columbus in 1974. She was a former teacher in the Lee County school system and was a member of First Church, Columbus. She was the widow of William Wade Prout. Graveside services were held April 17 at Saltillo Cemetery with Bobby Douglas officiating. Survivors include two sisters, Gladys Bryson and Opal Hutchinson, both of Tupelo; two grandchildren; and two great-grandchildren.

Gordon Kingsley, president and professor of religion and literature at William Jewell College in Liberty, Mo., will speak at Mississippi College, Thurs., May 3, at 7:30 p.m. in the Hall of Fame Room of the B. C. Rogers Student Center.



Kingsley

Kingsley will speak on "Words Alone Are Certain Good" as part of the Mississippi College Department of English Recognition Night program.

A 1955 graduate of Mississippi College with a major in English, Kingsley has led in creating a curricular program entitled "Education for Individual Achievement" since joining William Jewell College. He was included among the five percent of America's "most effective college presidents" as determined in an Exxon Foundation study in 1986.

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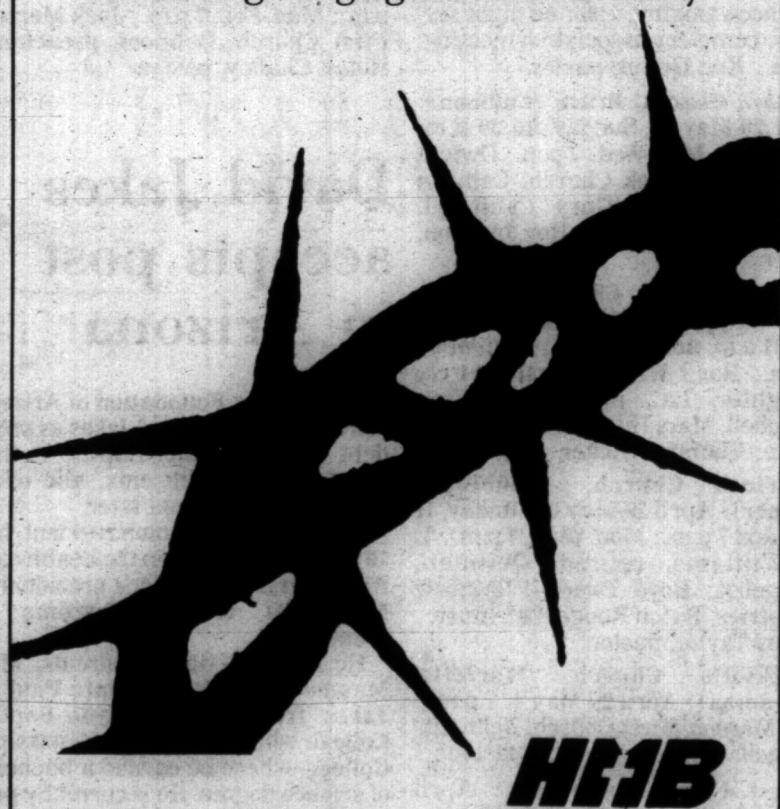
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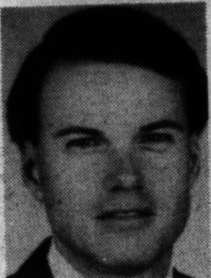
"Between Christ and Levi — no comparison!"

By N. Allan Moseley
Hebrews 7:1-28

"Which one is most suitable for our church?"

The search committee sat around the conference table asking that question after examining equally qualified men for their ministry of education. Strengths and weaknesses were weighed, compared, and contrasted. Such decisions often are difficult to make. Which car should be purchased? Which house offers the most for the family? Which college should be attended? The process of comparing and contrasting is especially difficult when it involves comparing people.

The writer of Hebrews devoted space in his letter to a comparison between the Levitical priests and Jesus. Further, the discussion is not about suitability, but about superiority. However, there was no quandary in the mind of the writer, and he was not at all indefinite about the matter — Jesus was superior. He supplies at least five reasons why the priesthood of Jesus is superior to that of Levi. The first has



Moseley

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to do with the permanence of the priesthood of Jesus. This theme re-surfaces throughout Hebrews 7 (see verses 3, 8, 17, 23-25). Since there is no genealogical record for Melchizedec, he is the perfect representation in this regard for the priestly ministry of Jesus. Jesus has been and always will be a priest, representing God to man and interceding to God for man. He is able to save forever because he lives and intercedes forever (vs. 25).

Second, the superiority of Jesus' priesthood is illustrated by the paying of the tithe (vss. 2, 4-10). It is true, the writer admits, that tithes were given to Levi and the descendants in his priestly tribe; but it is also true that Levi paid tithes to Melchizedec when he was in the "loins of Abraham." To understand the writer's reasoning, it is necessary to remember the Hebrew idea of corporate personality, or corporate solidarity. When one of the patriarchs acted, it was all of Israel acting (see Deut. 26:5-10, where the first person is used, though the events described happened to a former generation).

The individual often served as the embodi-

ment of the group, as in Achan's sin (Joshua 7 — "I have sinned," vs. 20, and "Israel has sinned," vs. 11). So the Hebrew readers of this New Testament letter would have no problem understanding that when Abraham paid a tithe to Melchizedec, it was Levi paying the tithe also. Indeed, Abraham represented all of Israel. The paying of the tithe implies that the lesser is doing homage to the greater. Levi (in Abraham) paying the tithe to Melchizedec (representing Jesus) indicates that the Levitical priesthood is subordinate to Christ and his priestly ministry.

A third reason given for the superiority of Jesus is the power of his life. The priests in the tribe of Levi served as priests because of genealogical succession. It was, as it were, the family business. As someone has said, "It's not hard to climb the ladder of success when Daddy owns the ladder." In contrast, Jesus rose to be the high priest because of "the power of an endless life" (vs. 16), not because of nepotism. Further, his priesthood is unique in that he does not only point persons to the one who can save — "he is able to save" (vs. 25). The power of his unending and saving life makes him the superior priest.

Next, he is superior because of the presence

of an oath from God himself. Whereas the priests of the old covenant were in their position because of the law (which "made nothing perfect," vs. 19), God vowed a special oath to make Christ a priest (vss. 20-21). Further, the law has been set aside, or "disannulled" (vs. 18) because of its weakness, but an oath of God cannot be reversed. In contrast to the law that appointed weak men, the oath appointed the Son, "who is consecrated forevermore" (vs. 18).

Fifth, the purity of Christ makes him the superior priest. He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (vs. 26). The significance of the sinlessness of Christ as it relates to his priestly office cannot be over-emphasized. The fact that he is without sin makes obsolete the sacrificial system of the old covenant. That system was based on the supposition that the priests are sinners themselves, so there was provision for them to offer a sacrifice for their own sins before offering sacrifices for the people (Leviticus 9:7; 16:6). However, since Christ is "separate from sinners," his one sacrifice on the cross was sufficient; and his death atoned for our sin, not his.

Moseley is pastor, First Church, Durham, N.C. (formerly pastor, Bayou View Church, Gulfport.)

Grieving Jeremiah expresses concern for people

By Wayne Campbell
Jeremiah 8:18-9:2; 14:17-18

"Apathy," the sociology professor declared as he jabbed at the chalkboard where he had scrawled the word. "Apathy is one of the most insidious evils of modern society!"



Campbell

Near the back of the room, one student turned to another and asked, "Whatever in the world is apathy?" His classmate shrugged, "Who cares?" Whatever Jeremiah's imperfections may have been, apathy was not one of his traits. One cannot read the book that bears his name without recognizing Jeremiah's deep concern for people. In fact, he sometimes wished he did not care so deeply. We may, however, read his writings without catching his concern.

It has been suggested that one reason we may not always be adequately concerned about people in the grip of sin is that we have come so

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far in time from our salvation experience. Possibly. A more troubling possibility is that we have moved so far from the Savior that we have lost touch with his compassion for sinners.

Jeremiah had seen enough religious reform to know that change which begins with externals will also end there. For reformation to be more than cosmetic, it must begin with repentance toward God. This had been lacking during the reforms under Josiah, godly king though he was. His death revealed the superficiality of the reforms as the people turned again toward pagan deities.

Jeremiah grieved with the people at the death of King Josiah, but he was even more deeply grieved by the sin of the people. Thus his was a sorrow the nation as a whole did not feel. Why did Jeremiah experience such grief (vss. 18, 19)? He saw the direction Judah was moving in and what her destination would be. It is unclear whose lament is recorded in

verse 20. Whoever utters the cry, it seems to express the idea that the reformations had not produced the desired result. During the time Josiah was decreeing righteousness, the people could have made godliness a personal pursuit; but they had not.

Verse 20 and verse 22a depict foolish neglect. The nation had been given both the time and the resources for spiritual healing. Yet they had refused to take advantage of either. The balm which was available for their healing was being overlooked even as they blamed God for their troubles. Sound familiar? We often see our world's problems used as an excuse for disbelief in and unfaithfulness to God, when all the time our unbelief and disobedience are the root causes of the problems. We will never experience the social, moral, and political healing we so desperately need until we accept the spiritual healing offered by the Great Physician.

Jeremiah, who knew God's mercy and forgiveness which Judah was forfeiting, also knew about God's judgment which Judah was facing. No wonder he wept. His grief was not unlike that of Jesus as he looked on Jerusalem.

Under the burden of his concern Jeremiah longed for a place of refuge, an escape from the responsibility he felt as a servant of God, aware of what was coming.

Most of us have fantasized with Jeremiah about that wilderness lodging at one time or another. Yet Jeremiah did not leave; neither had God. The people had simply left him.

Jeremiah's faithfulness to an unfaithful people was a reflection of God's own faithfulness, just as his grief was an expression of God's own sorrow at the sins of the people. Jeremiah's mourning is a challenge to our own attitude toward people who don't know the Lord. While there is a place for righteous wrath in our confrontation with sin, we must not forget that there is also a need for godly grief in our witness to the sinner. Could it be that one reason we grieve so little for others' sins is that we fail to sorrow deeply for our own? Verse 18 (ch. 14) closes with a pitiful picture that suggests the blind were attempting to lead the blind. We need to see our own sins in light of God's holiness if we would see people in light of his concern.

Campbell is pastor, Chunky Church, Chunky.

How to recognize a pretender

By Tommy Vinson
I John 2:18-29

In the late 1950s Frankie Avalon popularized a song entitled "The Great Pretender." That could easily be the theme for our focal passage this week. John speaks of those who "went out from us, but who were not of us" (vs. 19). In other words, they were pretending to be Christians, when in fact they were "anti-Christ" (vs. 18).



Vinson

Pretending may be fun when we are children imitating our heroes, but it is spiritually deadly when we are adults pretending to be believers. This passage of scripture gives us help in learning how to detect a pretender.

1. How to recognize a pretender.

Pretenders can be detected by an alert anticipation. Verse 18 seems to be a warning that anti-Christians are coming. John is saying be alert, be watchful, don't be caught off guard. Jesus had indicated in Matthew 24:5, 24 that such men would come on the scene. Paul (II Tim. 3:1-5) and Peter (II Peter 3:3) had both given the early church reason to expect that false teachers would infiltrate their midst. R. G. Lee used to advise young preachers to have "an open mind, but keep a screen door over it." In other words, be mentally alert for those who would plant subversive seeds of error in your minds.

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On August 7, 1969, the Viet Cong launched a devastating attack on a highly guarded U.S. military hospital and school. Later it was discovered that the raid was successful because of an inside defection to the enemy. Few things hurt the work of Christ more than defection from among those who profess to love him. Perhaps the most deceptive and destructive aspect of these false teachers mentioned here by John was that they had so identified themselves as believers in Christ.

Pretenders can also be detected by their permanent separation. "They went out from us, but they were not of us" (vs. 19). Their departing was their unmasking. They gave every appearance of being genuine believers. Sometimes the only way to tell the true from the false is time. James Boice was on target when he wrote: "Perseverance is the ultimate test of genuine participation in the body of Christ" (The Epistles of John, pg. 86). The old country preacher was right when he said, "The faith that fizzles is faulty from the first."

A third way to detect a pretentious believer is by the Spirit's revelation (vs. 20). This "unction" is referred to the NIV as an "anointing." It speaks not of the act of anointing, but the agent of the anointing, which is the Spirit of God. One of the many ministries of the Holy Spirit is to expose error (John 16:13). The

sincere believer may not be able to refute the error he hears, but a red flag goes up in his heart which indicates that something is not right.

Lastly, one can recognize a pretender by his proclamation (vss. 22-23). An old Chinese proverb says, "It is better to be silent and be thought a fool, than to speak and remove all doubt." When these false teachers opened their

mouth to speak about the Lord Jesus, their hypocrisy became evident. Listen to a person long enough, and if he is not genuine it will surface. If one denies the deity of Jesus Christ, then regardless of his pious profession, or his flashy academic credentials, you know that he is only a pretender, and not to be taken seriously.

Vinson is pastor, Crossgates Church, Brandon.

Sunday School conference plans changed

The Outreach Bible Study/New Sunday School Conferences scheduled for April 30-May 3 will begin at 6 p.m. on April 30, May 1, and May 3. The May 2 meeting will begin at 9:30 a.m. Dinner and lunch will not be served in connection with these meetings as previously announced. These conferences, sponsored by the Sunday School Department, MBCB, will help staff and lay people to start new Sunday School classes, according to Keith Williamson,

consultant.

Dates, host churches, and times are as follows: April 30, South McComb Church, McComb, and Eastlawn Church, Pascagoula 6-9:30 p.m.; May 1, First Church, Natchez, and First Church, Long Beach, 6-9:30 p.m.; May 2, East Haven Church, Brookhaven, and Mair Street Church, Hattiesburg, 9:30 a.m.-noon; and May 3, Parkway Church, Jackson, and First Church, Columbia, 6-9:30 p.m.

Romanian refugees celebrate Easter Sunday in Missouri

By Susan Todd

JEFFERSON CITY, Mo. (BP) — Easter Sunday wasn't a usual day for the Gilpin and Rafa families. But then, their lives haven't been what most people would call usual, either.

Risking life for freedom isn't "normal." Leaving children with relatives, perhaps never to see them again, isn't "normal." And sharing home with someone who doesn't even speak English isn't "normal."

Since April 1986, Alberta Gilpin of Jefferson City, Mo., has shared her home and her life with Tudor and Maria Rafa — refugees from Resita, Romania. Gilpin, who is single, is executive director of Missouri Baptist Woman's Missionary Union.

Easter Sunday, NBC aired "Easter 1990," a special featuring people across the country who have given of themselves to help others. One segment of the show told the Gilpin and Rafa stories.

Rafa, 32, was an electrician in a power plant in Resita. Mrs. Rafa, 27, held a highly sought-after job as a crane operator in a factory. Both made good money in their jobs. But everything wasn't rosy.

"They would tell us how good everything was, and everybody could see it was getting worse and worse," Rafa said. "Every day you had to put up with things you knew were not right."

Consideration for better jobs and coveted positions in colleges were held for members of the Communist Party — something which Rafa refused.

Consequently, police routinely broke into their home. Police also pestered the Rafas' friends.

"I started thinking, 'Man, this is not the way to live,'" he said. Rafa had seen how political problems were passed within families from one generation to the next. For his family, leaving the country became their only hope.

Rafa joined two friends in an attempt to escape. If he made it, he knew his wife and two preschool-age children probably would be allowed to join him. He tried not to think about the alternative.

One late October night in 1984, Rafa and his friends swam the Danube River, which separates Romania from Yugoslavia.

The next day they were spotted and reported as illegal immigrants. The crime cost Rafa 26 days in a Yugoslav

vian prison. At the end of his sentence, he was returned to Romania to face a 16-month prison sentence.

Mrs. Rafa had known all along that her husband and his friends were attempting the escape. But not until he was returned to Romania did she know the outcome.

"The first time I saw Tudor in prison, he told me we would try to escape as soon as he got out," she said.

Although Rafa was released from prison early — eight months short of the 16-month sentence — the months were long and hard for both of them.

But prison wasn't all bad for him. There he heard details about other prisoners' escape plans and refined his own.

Rafa was released from prison in May 1985. He tried to find work, but was refused desirable jobs because he was considered a traitor. Between May and September, Maria and Tudor made arrangements for their 5-year-old daughter, Ramona, and their 6-year-old son, Calin, to be cared for by relatives.

In September 1985, they left their home with a little food, an air mattress, a change of clothing, family pictures, and important documents.

After walking five days through woods and across mountains, he again faced the challenge of the Danube. But this time, he had help. She sat on the air mattress and paddled with her arms while he swam behind holding on.

Once in Yugoslavia they changed into dry clothes and began walking through woods. "We walked 30 miles that first day," Rafa said. "We were so tired." But the tiredness only fueled their desire to make it to freedom.

"If you really have the fire behind you and it burns your back, you have to walk," she said.

For three weeks, the Rafas avoided main highways and towns as much as possible. They found food wherever they could. Finally, they reached the Italian border.

Eventually, they found their way to a refugee camp in Bologna. They found odd jobs to make money for the next leg of their trip. However, most of their money was sent home to their children. After seven months, they learned that someone in the United States had agreed to be their sponsor.

All they knew was that they were going to Jefferson City, Mo. They arrived in April 1986 at the airport in Columbia, Mo., with only \$50. There they first met Alberta Gilpin.

Gilpin had built a large house and then decided she had more room than she needed and could share it with someone who needed a place to live.

The first days were difficult because of the language barrier. "I could tell they were very eager to communicate with me," Gilpin said. "They kept looking at me with great anxiety and yet with gratefulness."

Two months after the Rafas arrived, Gilpin began helping get their children out of Romania. At that time, the United States had a trade agreement with Romania. The agreement stipulated that trade would continue between the two countries as long as Romania allowed families to be reunited.

The two children arrived in July 1987. Since that time the Rafa and Gilpin families have grown into one big, happy family.

"I've moved from caretaker to more of a friend," Gilpin said. "I'm babysitter, grandmother to the children, mother to Maria and Tudor, teacher, and confidante."

Today, life for the Rafas is different from their lives in Romania. They have adopted a new country — and hope to become official U.S. citizens in 1991. They have become fluent in English. They have gotten used to eating several courses at a meal instead of just one dish. They have a deep appreciation for the new freedoms they now have. One of those freedoms has made a difference in their entire outlook on life.

"We never went to church in Romania," Rafa said. "Sometimes I would go with my grandmother at Easter."

Today, going to Concord Church with Gilpin every week, not just at Easter, is a way of life for the Rafas.

Both of them have become Christians since coming to live with Gilpin. Talks with her about why she had helped them introduced them to a personal relationship with Jesus. Other experiences along the way made them see that the relationship was something they each wanted, too.

This Easter, the Rafas had many things to celebrate.

Todd writes for WMU, SBC.



McIvor Church gets a face lift

McIvor Church, Panola County, recently completed some badly needed painting and repairs on the sanctuary and educational space, including a new roof. The repairs were made possible by a \$1,000 grant from the Mississippi Baptist Convention Board which allocates funds for church building aid when such funds are available. The state mission offering was the source of these allocations. The check was delivered to the pastor by Harrison Weger, right, pastor of Calvary Church and the state board member from Panola County.

Howard Armstrong, left, was pastor of McIvor when the grant was received. "The grant was greatly needed and is much appreciated," was his response. Weger was accompanied by Walter Ballard, director of missions, when the presentation was made.

Weddings, death bring added witnessing opportunities

Bob and Maxine Stewart, missionaries to Thailand, report that they always look forward to the Christmas season with its many witnessing opportunities, but that this year, some of their greatest witnessing opportunities came about in a two-week period into the new year.

On Jan. 7 and 14, weddings offered four preaching opportunities (twice in ceremonies and twice wedding feasts) for Bob. In Thailand, many friends of wedding parties attend wedding ceremonies and feasts when they would never go to the church for a regular preaching service. A sermon is always preached in connection with Christian weddings. Although a few were the same, for the most part, the weddings brought four sets of non-Christians.

On the afternoon of Jan. 13 (Children's Day in Thailand), a 23-year-old Christian girl, the daughter of one of the church leaders, was killed during an outing with some young people. This brought three nights and Wednesday morning preaching services (primarily

evangelistic) at the church before going to the cemetery (Christians in Thailand usually bury their dead rather than cremating the bodies) where Bob had another preaching opportunity. This gave him five additional preaching opportunities to the lost of Chacheungsao, to over-flow crowds. This gave him nine additional preaching opportunities (besides his regular services), as well as to the wedding parties and to the bereaved family, during these two weeks.

"This is the 19th death (but by far the youngest — which brought an additional age group of listeners) we have had in Chacheungsao Baptist Church during the ministry in Thailand," says Maxine. "Through these, and other opportunities, many people in Chacheungsao have heard the gospel message of Christ. Although decisions to follow Christ have been few, these people will never be able to stand before the Lord and say, 'No one ever told me about You.' Please pray for these people that they will come to know and accept Christ as Lord of their lives."

Book reviews

Maston, T. B.; TO WALK AS HE WALKED; Nashville: Broadman; 1985.

The author is well-known among Baptists.

Maston states in the Preface, "The idea for this particular book came to me about four o'clock one morning when I was awake and could not go back to sleep." Maston goes on to say, "This whole project has gripped me as nothing else for a long while."

The book is largely a devotional book about the life of our Lord. The author quotes scripture extensively throughout the book. It is organized into 10 chapters. Each deals with a different aspect of Jesus' ministry. Each leads one to understand how he might "Walk as He Walked."

Any Christian would enjoy reading this book.

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven.

Baptist Men's University to be held May 31-June 3

MEMPHIS, Tenn. (BP) — Baptist Men's University, a specialized national training conference for Baptist Young Men and Baptist Men, will be held May 31-June 3 on the campus of Rhodes College.

The four-day event is the second of three national training conferences to be conducted by the Brotherhood Commission. The conferences are designed to address a particular aspect of Brotherhood work in the church or association. In 1989, Royal Ambassador University focused on children and youth training. Planned for 1991 is National Brotherhood Certification which will focus on disaster

relief, associational training, adult campcraft, and adventure recreation.

James H. Smith, Brotherhood Commission president, said Baptist Men's University is designed to thoroughly train and equip Baptist Men's and Baptist Young Men's leadership with the tools they need to have a successful program in their church or association.

In addition to assigned courses, participants choose from four elective areas of study: General Leadership, Associational Leadership and Renewal and National Fellowship of Baptist Men. Participants who select the General Leadership elective track

can select from a variety of elective courses ranging from "How to Conduct Unit Meetings" and "Enlistment and Publicity" to "Construction." Participants who select one of the three other elective areas will pursue pre-selected areas of study.

Baptist Men's University will teach that missions involvement begins at home, Smith said.

For Baptist Men's University registration information, persons should contact their state Brotherhood office or write: Baptist Men's University, Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104. Telephone: (901) 272-2461.

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